THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple.—MALACHI 3: 1.

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NEBUCHADNEZZAR'S DREAM.

A GENTLEMAN from Alabama asks us several questions concerning the dream of King Nebuchadnezzar, interpreted by Daniel the prophet. Both the dream and the interpretation are recorded in the second chapter of Daniel's prophecy. The questions bear chiefly on the interpretation of the dream, and more especially on that part which relates to the kingdoms represented by the feet and toes of the image. The treatment of the subject will require a brief statement of the dream itself. King Nebuchadnezzar saw a great image, whose brightness was excellent, whose form was terrible. The head of the image was of gold, his breast and arms of silver, the body and thighs of brass, the legs of iron, and the feet and the toes part of iron and part of clay. The king also saw a little stone cut out of the mountain without hands, that smote the image upon the feet, and broke it to pieces—ground it to powder, in fact, until it became like the chaff of the summer threshing-floors, and the winds of heaven carried it away, that no place was found for it; but the stone, which smote the image, became a great mountain, and filled the whole earth.

This very remarkable dream is regarded as a prophetic history of the rise and fall of the great political powers that should dominate the destiny of the world from the time it was given until the time of the setting up of the kingdom of God on earth. We learn from the interpretation given by the Prophet Daniel that the Babylonian kingdom, with Nebuchadnezzar as its king, was represented in the image as the head of gold: that kingdom existed in the fifth and sixth centuries, B. C. The Babylonian kingdom was succeeded by the kingdom of the Medes and Persians, represented in the image by the chest and arms of silver; and was the dominating politi-

cal power from about 538 B. C., to 331 B. C. It was succeded as a dominant power by the Macedonian empire, represented in the image by the body and thighs of brass, and existed from 331 B. C., to 161 B. C. This great power was succeeded by the Roman Empire, represented in the image in question by the legs of iron; and ruled the destinies of the world from the fall of the Macedonian empire to the close of the fourth century, A. D. The Roman Empire was succeeded by the modern kingdoms of the world, represented in the great image of the dream by the feet and toes, consisting partly of iron and partly of clay, the striking peculiarity of which kingdoms was to be that they would not "cleave one to another, even as iron is not mixed with clay." "And in the days of these kings," the God of heaven is to set up His kingdom, which is never to be destroyed, nor given to another people than those to whom it is first given. This kingdom is represented in the dream of the Babylonian king by the little stone cut out of the mountain without hands, which destroys the other kingdoms and fills the whole earth.

In the interpretation usually given by Christian writers to this wonderful revelation of the rise and fall of the great kingdoms of the world, they insist on considering that part of the dream which relates to the setting up of the kingdom of God, as taking place when Jesus of Nazareth established His church among men by the preaching of the gospel. Against this contention an insurmountable obstacle presents itself—the fact that the church of Christ was not set up in the days of the kings represented in the feet and toes of the image. On the contrary, the Messiah established His church at the time when the kingdom represented by the legs of iron, that is, the Roman Empire, was in full power—nay, when it was at the full height of its power; and not in the days of the kings represented by the feet and toes of the image. It is evident, then, that this part of the great prophecy was not fulfilled in the founding of the church of Christ in Palestine, nineteen centuries ago; but its fulfillment was reserved for some later time, in the days of the kingdoms that succeeded the Roman Empire. Moreover, it is to be a peculiarity of this kingdom of God, spoken of in the dream, that when it is established among men, it "shall never be destroyed; and the kingdom shall not be left to other people." These terms of the prophecy were not fulfilled in that institution founded by the personal ministry of Christ. He Himself said to the Jews: "Therefore say I unto you, *the kingdom of God shall be taken from among you, and given to a nation bringing forth the fruits thereof,*" (Matt. 21: 43), and accordingly the institution founded by the personal ministry of Jesus was taken from the Jews and given to the Gentiles—another evidence that the kingdom of God spoken of by Daniel was not set up in the days of Messiah's personal ministry in Judea.

Among those who take this latter view of the case are some who think that the terms of the prophecy require that the old Roman Empire should be broken up into exactly ten kingdoms, to correspond with the ten toes of the image. Some of the later sects have taken this view in order, apparently, to justify their own existence; and have attempted to show just when the Roman Empire was divided into ten kingdoms. In some

instances, too, it may be that Elders of the Church of Jesus Christ have attempted to argue in the same way. The writer, however, has never yet seen any argument on those lines that seemed to him conclusive. And then if the feet and toes of the image are to represent the exact number of kingdoms the state preceding them is to be broken up into, would not the theory demand twelve kingdoms instead of ten, since there are the two feet as well as the ten toes to account for? But all this speculation about the division of the Roman empire into exactly ten kingdoms is unnecessary, as the kingdoms that arose from the ruins of that empire are represented by the separate pieces of iron and of clay in the feet and toes of the image, rather than by the ten toes and two feet. It is to be observed that in the other kingdoms represented in the image the number of the parts of the body are not made to stand for the subdivisions of the respective kingdoms; take, for example, the kingdom of the Medes and Persians, generally conceded to be represented in the image by the arms and chest of silver; nobody insists that you must find ten subdivisions in that kingdom to correspond to the number of fingers of the hands of the image. Why then should such an explanation be required in the case of the kingdoms represented by the iron and clay in the feet and toes of the image?

It was upon this point that our correspondent's chief question was asked; namely, when was the Roman Empire divided into ten kingdoms, and was the kingdom of God then established? The answer to the question is to deny the necessity for maintaining that the terms of the prophecy require that the Roman Empire, represented by the legs of iron in the image, must be broken up into just ten or even twelve, or any special number of kingdoms; and affirm that the kingdoms that succeed the great empire of Rome are represented by the pieces of iron and pieces of clay that will not adhere together. With this interpretation one is under no obligation to prove that the old empire of Rome was divided into exactly ten, or any other number of kingdoms. The kingdoms may be ten or fifty or a hundred, we do not know; for we do not know how many pieces of iron or pieces of clay were in the feet and toes of the image; and it does not matter. We do know that the great characteristic of those kingdoms shall be a broken, disunited condition; for "as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, *they*" (i.e. these kingdoms or fragments of the old Roman Empire) "*shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay,*" (Dan. 2: 42, 43). This mingling themselves with the seed of men in a vain attempt at uniting the kingdoms, can have allusion to no other thing than to the custom of the modern kingdoms of Europe marrying and inter-marrying in their royal families, in the vain effort to so unite the interests of their kingdoms that they may not be at enmity one towards the other. But for all their mingling "with the seed of men," they do not "cleave one to another, even as iron is not mixed with clay." But we have the word of God for it that there shall arise in the days of these kings a kingdom that shall be united—one that shall never be destroyed—"and the kingdom shall not

be left to other people, but it shall break in pieces and consume" all the kingdoms that preceded it, "and it shall stand forever; . . . and the dream is certain, and the interpretation thereof sure."—*Improvement Era.*

SOME RELIGIOUS TENDENCIES.

To the Latter-day Saints it is especially interesting to watch the pulsation of religious life in the Christian world, noting the development of thought and its obvious tendencies. When the Lord, true to the promises given to His people in former ages, in the early part of this century again raised up inspired men to interpret His will, these came upon a scene of darkness and confusion no less marked than that in which earlier messengers from heaven delivered their message to mankind. But part of their work was to herald the approaching day of light and truth. And ever since their life work was completed and they had joined the vast army of holy martyrs, the results have been apparent, hardly less strikingly outside the Church than within. Truths at first rejected have been gradually accepted; principles once ridiculed now command attention, because better understood. The fact is interesting because it proves that the Gospel is a power unto salvation among the nations of the earth, and that the great work of the Church, humble though her representatives may be, is bearing fruit.

Not long ago a Baptist congress was held at Chicago and one of the questions discussed there was: "Is baptism a pre-requisite to the Lord's supper?" Not less than four of the leading men of that denomination, all of them noted for learning and integrity, argued that it is not. One of the speakers insisted that there is no ground for the assumption that the Lord's supper is a church ordinance, and another speaker took the position that the New Testament does not furnish a model for a true Christian church. He is quoted as follows:

"We challenge the assumption that the New Testament does furnish us with the model of the church; that the model of the church was finished in Corinth or Rome or Ephesus; that the practice of the church in the first century is a common law, and all departures from that practice sedition and anarchy. The essence of the Lord's supper is in the power to discern the Lord's body. Immersed men who fail to discern the Lord's body do not observe the Lord's supper. Unimmersed men who do discern the Lord's body observe the Lord's supper."

Unquestionably this implies a revolution in the sentiment of the Baptist denomination in this country on the lines previously followed by their brethren in England. But it is more than that. It is an implied acknowledgment of the great truth first revealed from heaven to Joseph, the Prophet, that the Church of God can be founded only on divine revelation. For if it is true that the New Testament does not furnish a perfect model of the Church, it is also true that no organization constructed according to the New Testament only is a perfect church, and that disposes of the claims of the various Protestants who appeal to the written word. It says in effect that the model must be looked for either among the ante-Protestant churches or nowhere on earth except in that Church which is

constructed, like the tabernacle in the wilderness, according to the pattern shown to the builders by the Lord Himself in heavenly visions. It is the acknowledgment of one of the fundamental principles of Mormonism.

In the Wichita *Daily Eagle* of December 12th, there is an editorial notice of a little book by Dwight H. Olmstead, entitled "Protestant Faith, or Salvation by Belief." It is said to be the landmark and its purpose seems to be to clear the way for a better perception of the true relation between faith, works and salvation than that common in the world at the present time. Not having seen the little volume, we do not speak of its merits or demerits, but merely point out that its appearance is one evidence that the necessity of a clearer understanding of the subject is beginning to be felt in wider circles.

Over half a century ago Joseph, the Prophet, was led to re-open the discussion although many theologians seemed to think there was nothing more to say about it since the days of Anselm and Luther, and his views are now found to be both scriptural and rational. Saving faith, as he explains it, is not merely the assent to a proposition, but a force, a power, regenerating man and producing works of righteousness by the believer. To a reader of the New Testament the question of salvation presents many difficulties. It is clear everywhere that divine law requires of man a maximum, so to speak, the supreme love of God and the most unselfish love of fellow men, and that by this standard "in the sight of God no man living shall be justified." The Pauline doctrine, which may justly be called a paradox, is that such is the relation between the Son of God and the believers that they, although guilty, for His sake are accepted through faith. He therefore urges faith, but not with more emphasis than he gives to the necessity of good works on the part of the believer, and in this particular another of the New Testament writers expressly states that salvation is not possible without good works. No wonder that various explanations have been offered on these seemingly contradictory teachings, or that different views have been held in different ages and by different men. Without a correct understanding of the nature of faith and relationship by adoption, of Jesus to His brethren, the Scripture teachings on this all-important matter must remain dark. But the world is beginning to ask for light, and this is one of the tendencies of the time, one result of the proclamation of the Gospel.

The Saints have every encouragement to continue in the work entrusted to them, for their labor is not in vain.—*Deseret News.*

CHELTENHAM CONFERENCE.

A CONFERENCE of the Latter-day Saints in the Cheltenham Conference District convened on Sunday, January 30, 1898, in the Promenade Assembly Rooms, Regent Street, Cheltenham, at 10:30 a.m.

There were present of the presidency of the European Mission, Rulon S. Wells and Joseph W. McMurrin, and among the visiting brethren were President J. H. Paul and Elders Elias M. Jones and Jas. T. Poulton of the Birmingham Conference; President Wm. Crane and Elder Thos. W. Jones

of the Welsh Conference. President Wm. T. Noall and all the Traveling Elders of the Cheltenham Conference were also in attendance.

At the morning session the general authorities of the Church and the presidency of the European Mission were presented and unanimously sustained. The following named Elders in the Cheltenham Conference were also unanimously sustained in their respective fields of labor: Wm. T. Noall as President, Thos. England, Wm. J. Mortimer, Geo. H. Dansie and Geo. A. Mills in the Cheltenham District; A. B. Kempton, F. S. Humphries and E. T. Wood in the Stroud District; Wm. M. Purrington, E. C. Rich, E. E. Pike, David Bagley, and J. W. Knight in the Bristol District; Louis Fayter and John W. Cook in the Bath, South Somerset and Devonshire District.

The statistical report of the Cheltenham Conference for the six months ending December 30, 1897, was read as follows: Number of Elders from Zion, 15; local Priesthood, Elders, 5; Priests, 1; Deacons, 1; members, 95; total officers and members, 102; children under 8 years, 9; total number of souls, 126. Houses visited in tracting, 11,063; houses visited by invitation, 364; Gospel conversations, 1,583; tracts distributed, 38,009; books distributed, 175; meetings held, in-doors, 137; out-door, 76. Baptisms, 3; emigrated, 1; deaths, 2.

The remainder of the time of the morning session was occupied by Elders Wm. M. Purrington, E. E. Pike, David Bagley and President Wm. Howell, of the Cheltenham Branch.

In the afternoon Presidents Wm. Crane and J. H. Paul occupied the time, and in the evening the speakers were Presidents Rulon S. Wells and Jos. W. McMurrin. The meetings were all well attended both by Saints and strangers, and a good spirit prevailed.

On Monday a Priesthood meeting was held at 18 Regent Street, at which the Elders reported their labors for the past six months; and timely instructions were given to those assembled. In the evening a social gathering of the Saints was held and a very enjoyable program carried out.

E. E. PIKE, Clerk of Conference.

IMPORTANCE AND EFFICACY OF FAMILY WORSHIP.

WE have noticed a number of allusions lately by religious journals and speakers to the decrease which is noticeable in family worship. Complaints are made by persons of various denominations that this is a growing evil, and results in the spread of unbelief.

The question arises, How is it in our Church, the Church of Jesus Christ of Latter-day Saints? Does family worship receive that attention among the Latter-day Saints which it should, or is it neglected?

Many families, no doubt, are very particular upon this point. Parents gather their children around the family altar and join with them in family prayer. In some families the scriptures are read. Where this practice prevails, beneficial results are sure to follow, because it furnishes the father a chance to make explanations to the family which impress the children, and these impressions remain with them through life. No more

profitable use of time can be made in the household than by devoting attention to the reading of the Bible, the Book of Mormon and the book of Doctrine and Covenants. It is interesting to the parents, and to the children also, and keeps all well informed concerning the word of the Lord. Neglect of religious duties is sure to result in a decrease of faith and of interest in the things of God; indifference is sure to grow, and with it unbelief is apt to creep in.

Inactivity in religious duties is bound to kill belief. The phrase so frequently used by the late President Brigham Young in exhorting the Saints, "Live your religion," means everything to a Latter-day Saint. Those who live their religion enjoy its fruits and blessings. They grow in faith and increase in knowledge, and their minds are full of light. Children who are diligent in their duties in the Sunday School and in all the associations that have been organized for their benefit, are sure to grow to be useful and faithful men and women. Their lives will be happy, because there is no greater source of happiness than living near the Lord and being in close communion with His Holy Spirit.

In speaking of family worship, teaching the children to pray in the family circle and giving them frequent opportunities to take an active part in the service has an excellent effect upon them. Where this is done, children always take interest in the reading of the scriptures and in the offering of prayer.—*Juvenile Instructor.*

A WONDERFUL OPERATION.

WHAT the *Medical Record* calls "the first chapter in a new history of triumphs" has been presented to the world by a Zurich physician, Dr. Carl Schlatter. He has demonstrated that it is possible to live without a stomach, an organ hitherto considered vital, and thus proved that many theories of medicine and surgery, believed to be settled beyond further discussion, are entirely without foundation in fact.

The *Record* gives an account of a successful operation performed by the Swiss doctor in September last. The subject was Anna Laudis, 56 years old. For years she had complained of stomach trouble. On investigation it was found that the organ was diseased and perfectly useless to the patient. Dr. Schlatter now decided to remove it. For two hours and a half he worked among the vital organs of the suffering woman, and when the entire stomach had been removed he united the œsophagus and the alimentary canal by means of a small coil of intestine. This done, the various organs were placed in their natural position and the abdominal wound was sewed up. Minute quantities of liquid food were given the patient at short intervals, and this food seemed to be assimilated notwithstanding the absence of a receptacle.

Solid food was given the second week after the operation. This was also retained and digested, and even the daring doctor marveled at the result obtained. The patient kept on improving and by the first of November she was up and walking about. A New York physician who visited her at the hospital found her apparently well, doing her full share of work in the wards.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 3, 1898.

THE BOOK OF MORMON CONFIRMED.

[*Continued from page 68.*]

The Book of Mormon states that both the descendants of the colonists from the Tower of Babel and those from Jerusalem attained to a high degree of civilization, were acquainted with many arts; and also that they became very wicked, and destroyed each other in fiercely-fought battles. (See Mormon, chapter 6; also Ether, 15: 2). The record gives the information that the first nation cultivated all kinds of fruit and grain; that they manufactured silk and fine linen, and possessed gold, silver and other precious things; that they had domestic animals, such as cattle, sheep, goats, swine, horses, elephants and others. (See Book of Ether, 9: 17, 18, 19). The second nation found these same animals in the country (see I Nephi 18: 25). It is also recorded that the latter people built cities (Alma 21: 2) and temples (II Nephi 5: 16); that they had coins of gold and silver (Alma 9: 4-19), and used these and other metals in the arts, (Jarom 1: 8); and that many records were kept by the people, (Helaman 3: 13).

The evidences that the ancient peoples of America were highly civilized are numerous and undisputable. Only a very few of the many descriptions of ancient ruins discovered in various parts of America are given in the following extracts:

EVIDENCES OF ADVANCED CIVILIZATION.

"Much has been done in recent years to throw light upon the history of the ancient races of the east, but comparatively little interest has been taken, even by American archæologists and scientists, in the ancient and marvelous civilization whose traces are to be found scattered over our continent, particularly in Central America and Mexico. That a civilization once flourished in these regions, much higher than any the Spanish conquerors found upon their arrival, there can be no doubt. By far the most important work that has been done among the remains of the old Maya civilization has been carried on by the Peabody Museum of Harvard College, through a series of expeditions it has sent to the buried city now called Copan, in Spanish Honduras. In a beautiful valley near the borderland of Guatemala, surrounded by steep mountains and watered by a winding river, the hoary city lies wrapped in the sleep of ages. The ruins at Copan, although in a more advanced state of destruction than those of the Maya cities of Yucatan, have a general similarity to the latter in the design of the buildings and in the sculptures, while the characters in the inscriptions are essentially the same. It would seem, therefore, that Copan was a city of the Mayas; but if so it must have been one of their

most ancient settlements, fallen into decay long before the cities in Yucatan reached their prime. The Maya civilization was totally distinct from the Aztec or Mexican; it was an older and also a much higher civilization.

So far the Peabody expeditions have confined their attention to the temples and palaces, and though for several seasons quite a little army of natives has been engaged in excavating, yet the work that has been accomplished amounts to little in comparison with that which remains to be done. To clear the main structure alone will be the work of years. Could the vast structures be restored, our greatest buildings would seem as pygmies in comparison; and certainly no city of the modern world could boast such a profuseness and richness of carved and sculptured ornamentations. A stairway recently discovered is thirty feet in width, and ascends to the top of a pyramid one hundred and thirty feet in height. Each step is carved along the entire face with a row of hieroglyphs. A grand parapet, elaborately decorated with sculptures, ran up and down on either side, while at different heights in the centre of the steps statues of men in gorgeous attire were seated, one above the other. It is Professor Putnam's intention to preserve every step and every piece of sculpture of this stairway, either in original or in cast, and to reproduce the whole structure at the Peabody Museum. Surrounded by ranges of steps or seats which inclose it on all sides but the southern, is what is known as the great plaza of Copan. This has the appearance of an amphitheatre, and within it are thirteen monolithic monuments elaborately carved, each having in front of it a sculptured block of stone, evidently an altar. Six of the monuments are standing in upright positions, but the rest are fallen idols. The dauntless six have maintained their positions for centuries, for they are accurately described by Palacio (in a letter sent to the king of Spain in 1576). The monuments average about twelve feet in height and three in breadth and thickness, and are cut from trachyte rock. On the front of each, and sometimes on both front and back, are elaborately decorated human figures, while all sorts of grotesque representations of men and animals and masks and feather work chase each other and are intricately interlaced upon the monuments. The backs of these, and also sometimes the sides, are covered with hieroglyphs. Until they are deciphered it cannot be determined whether the human figures are intended to represent deities or heroes or are portraits of rulers or priests. In some instances vaults have been found beneath the monuments; they are constructed of squared stones laid without mortar, and are strong and well made.

So far all the buildings that have been explored are of the nature of palaces and temples. The chambers that have so far been cleared have been so bare of household goods as to suggest a voluntary abandonment of the city by its inhabitants. The only vessels found in the temples were huge stone urns decorated with grotesque figures and elaborate symbolisms. It has been suggested by some that these may have been incense-burners. The interiors of the walls were covered with a coat of plaster and decorated with stucco ornaments. Images, faces resembling portraits, and a variety of curious ornamentations of beautiful workmanship have been found where they had fallen from the interior wall. The stucco and the plaster covering the walls were decorated with various colors. The exteriors of the buildings were elaborately ornamented with statuary, figures of men and of animals.—HENRY C. WALSH, *in Harper's Weekly, October, 1887.*

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which it has to the before-mentioned height of 150 feet, is solid and levelled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and 500 in

breadth, with the same elevation (150 feet) of the lower wall, and, like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall, are a great many habitations or rooms of the same hewn stone, 18 feet long and 15 wide; and in these rooms, as well as between the dividing walls of the great wall, are found neatly-constructed niches, a yard broad or deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colors. . . . We know of nothing in Egypt or Persia to equal it. From the description, it must have been a vast tomb; but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided. Yet the Judge says that the ingenious and highly-wrought specimens of workmanship, the elegance of the cutting of some of the hardest stone, the elegant articles of gold and silver, and the curiously-wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, which declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with."—*Extract from a correspondent's letter on a ruined building found by Judge Neito, at Cenlap, in the province of Chichapoyas, from the National Intelligencer.*

"On the left bank of the river Montagua, in the lands called Quirigua, about six leagues from the town of Yzabal, on the Gulf of Dulce, there are some remains of antiquity, that, were they better known, would excite the admiration of archæologists. They consist of seven quadrilateral columns, from 12 to 25 feet high, and three to five feet at the bases, as they now stand; four pieces of an irregularly oval figure, 12 feet by 10 or 11 feet, not unlike sarcophagi; and two other pieces, large square slabs, seven-and-a-half feet by three feet, and more than three feet thick. All are of stone resembling the primitive sandstone, and except the slabs, are covered on all sides with sculptured devices, among which are many heads of men and women, animals, foliage, and fanciful figures, all elaborately wrought in a style of art and good finish that cause surprise on inspecting them closely. The columns appear to be of one piece, having each side entirely covered with the figures in relief. The whole have sustained so little injury from time or atmospheric corrosion, that, when cleared from an incrustation of dirt and moss, they show the lines perfect and well-defined. Evidently they are the performances of a skillful and ingenious people, whose history has been lost probably for ages, or rather centuries. . . . Investigation as to their origin and purpose would lead into a labyrinth of conjecture. They suggest the idea of having been designed for historical records rather than mere ornament; and as so little is known of this country previous to the subjection of it by Pedro Alvarado and others, they well deserve the scientific consideration of antiquarians."—*From John Baily's "Central America," published in 1850.*

"Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history. Every forest embosoms the majestic remains of vast temples, sculptured over with symbols of a lost creed, and noble cities, whose stately palaces and causeways attest in their mournful abandonment the colossal grandeur of their builders. They are the gigantic tombs of an illustrious race, but they bear neither name nor epitaph. The conscience-stricken awe with which the Indian avoids them as he relates a confused tradition of a whole people extinguished in blood and fire by his forefathers—a ferocious and cannibal race delighting in human sacrifices—are all that even conjecture can say of the manner in which the ancient occupants of Yucatan were blotted, *en masse*, from the page of existence. The barbarous exterminators remained the masters of the country, and built them rude huts under the shadow of those immense

edifices which are still the marvel and the mystery of Yucatan. On many of these singular edifices is stamped the blood-red impress of a human hand—a fit symbol of the rule of blood to which it has so constantly been the victim. This 'bloody hand' was imprinted with evident purpose on the still yielding stucco of the new-built walls, and presents every line and curve in life-like distinctness: but the explanation of the symbol is unknown."—*New York Sun, June 8, 1848.*

"In the shaft of J. L. Duncan and Co., on the ridge between the Middle and South Yubas, in this county, at the distance of 176 feet below the surface of the ground, was found, on the 26th of December, a curiously-fashioned glass bottle or jar, which was dug up in hard cement. After removing the reddish coating, an eighth of an inch thick, which attached to the outside, and thoroughly washing it, it was found to be of a light color and perfectly transparent. It somewhat resembled a small-sized pickle-jar, but has a longer neck and a flat bottom. It must have been lying in the silent spot where it was found for many hundred years."—*Nevada Journal.*

"Several specimens of American antiquities have recently arrived in this city. They were discovered by an American traveler whilst exploring the country of the Sierra Madre, near San Luis Potosi, Mexico, and excavated from the ruins of an ancient city, the existence of which is wholly unknown to the present inhabitants, either by tradition or history. They comprise two idols and a sacrificial basin, hewn from solid blocks of concrete sandstone, and are now in a most perfect state of preservation. . . . The sacrificial basin measures two feet in diameter, and displays much skill and truth in the workmanship. It is held by two serpents entwined, with their heads reversed,—the symbol of eternity, which enters largely into the mythology of the ancient Egyptians."—*St. Louis Weekly Union, December 29, 1849.*

"Amongst the monuments of ancient architecture which are extant in the Mexican empire, the edifices of Mictlan in Misteca, are very celebrated. There are many things about them worthy of admiration, particularly a large hall, the roof of which is supported by various cylindrical columns of stone 80 feet high, and about 20 in circumference, each of them consisting of one single piece. . . . The gems most common among the Mexicans were emeralds, amethysts, cornelians, turquoises, and some others not known in Europe. Emeralds were so common that no lord or noble wanted them. . . . An infinite number of them were sent to the Court of Spain in the first year after the Conquest."—*From the Abbé Clavigero's History of Mexico, translated by Cullen, and published in London in 1787.*

"Every one is in admiration of this beautiful region. No doubt this country has been inhabited; for we find evidences of a population more industrious, more civilized, and more docile than the rascally Apaches who now infest it. . . . This valley, like every other capable of being cultivated, gives evidence of a former people, agricultural in their pursuits, and no doubt far more civilized than the present race who desolate it."—*Captain Bonneville's Report of the Gila Expedition.*

"I must not, however, forget to mention that there has lately been discovered, in the province of Vera Paz, 150 miles north-east of Guatemala, buried in a dense forest, and far from any settlements, a ruined city, surpassing Copan or Palenque in extent and magnificence, and displaying a degree of art to which none of the structures of Yucatan can lay claim."—*From a letter by Mr. E. G. Squier, read before the American Ethnological Society, October 17, 1849.*

ANCIENT COINS AND IMPLEMENTS.

"While some hands were digging out a cellar in Botetourt County, Va., they came upon a quantity of coin, consisting of some eight pieces, in an iron box about 14 inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some 16 inches lower, they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and had come to the conclusion that the coins, together with the other curiosities, must have been placed there at an extremely early date, and before the settlement of the country."—*New York Despatch.*

"We have now in our possession, for safe keeping, and as a nucleus of a collection of curiosities, some very curious and singular articles made of copper. They were found near the west shore of the river, about a mile above the mouth, at a place where now is a brick-yard; and these were disinterred by those digging in search of good brick clay. After taking off from the surface of the ground about two feet of sand, the clay was exposed and the stump of a tree was discovered. Digging still lower about six or seven inches into the clay, and overturning the stump, these articles were brought to light:—First, a copper spear, about 14 inches in length; and at its base a groove or dovetail is made, in which to insert a wooden shaft or handle. Two other spears, each about 12 inches in length, and similar to the first. Third, two pieces of copper that had evidently been very nicely forged: but for what purposes they could ever have been applied is by no means plain; and it is quite difficult to give in writing a clear description of them. These are about 14 inches long and two inches wide. Upon one end there is the appearance of an attempt to make a cutting edge. They weigh about three pounds each, and are specimens of good workmanship. That these tools are the work of those who lived here years ago seems the more likely from the place and position in which they were found, being in the strata of clay, lying under the roots of a stump, and about 40 feet above the present level of the river and lake. The tree had grown up since these articles had been put there, and the deposit of sand made above the clay the depth of two feet. To do that, the river and lake must have been 40 feet higher than its present level. This, of course, was years ago, before the memory of the present races now inhabiting this country. Together with these tools was found scraps of copper, as though fragments left at the time of the manufacture of the tools."—*Lake Superior Mining News, December 21, 1854.*

"Humboldt states that fragments of ancient painted pottery are found in the woods of both Americas, far from the residence of man, exhibiting crocodiles, monkeys, and some large quadrupeds. . . . The ancient fortifications found in the American forests are judged, by the trees, to be much above 1,000 years old. . . . The stone mountain in Carolina is a vast wall of stones, built by an extinct people. . . . In the plains of Varinas, South America, are found tumuli and a causeway, 13 miles long and 15 feet high, more ancient than the Indians. On the high rocks of Encaramada are sculptured and painted rocks; and also others on a large rock in the plains, which the Indians say were made by their fathers when the great waters lifted their boats to those levels. . . . The ruins of an ancient city, called Palangal, of great extent and high finish, have been discovered by Goo Galinda, in a thick forest near Poten, in the vicinity of the Missouri; and the neighboring country is also filled with architectural works. These and other remains in North America and the city lately discovered in Guatemala seem to prove revolutions of which we have no present suspicion."—*Extract from the writing of Sir R. Phillips.*

"I reached the Gila in the valley, the lower end of which was out of sight, but evidently from 25 to 30 miles long, and from three to five wide. The soil is rich and lies well for irrigation. There was enough arable land passed through to support 20,000 people, surrounded by fine prairie for grazing. Broken pottery was everywhere so plentiful that it amounts to a puzzle. A great many ruins, some of large villages or pueblos, are to be seen, and at points the marks of what must once have been a noble acequia, cut through such hard, strong banks, that it is difficult to believe no iron was used in the construction. The Pima Indians say these were the homes of their ancestors."—*Captain Ewell's Report of the Gila Exploring Expedition.*

"In removing the earth composing an ancient mound in the streets of Marietta, [Ohio,] on the margin of the plain, near the fortifications, several curious articles were discovered. They appear to have been buried with the body of the person to whose memory the mound was erected. Lying immediately over or on the forehead of the body, were found three large circular bosses, or ornaments for a sword-belt or a buckler: they are composed of copper overlaid with a thick plate of silver. The fronts are slightly convex, with a depression like a cup in the centre, and measure two inches and a quarter across the face of each. On the back side, opposite the depressed portion, is a copper rivet or nail, around which are two separate plates, by which they were fastened to the leather. Two small pieces of the leather were found lying between the plates of one of these bosses. They resemble the skin of a mummy, and seem to have been preserved by the salts of copper. The copper plates are nearly reduced to an oxyde, or rust. The silver looks quite black, but is not much corroded, and in rubbing is quite brilliant. Two of these are yet entire; the third one is so much wasted that it dropped in pieces in removing it from the earth. Around the rivets of one of them is a small quantity of flax or hemp, in a tolerable state of preservation. Near the side of the body was found a plate of silver, which appears to have been the upper part of a sword-scabbard: it is six inches in length and two inches in breadth, and weighs one ounce. It has no ornaments or figures, but has three longitudinal ridges, which probably corresponded with the edges or ridges of the sword. It seems to have been fastened to the scabbard by three or four rivets, the holes of which remain in the silver. Two or three broken pieces of a copper tube were also found *filled with iron rust.* These pieces, from their appearance, composed the lower end of the scabbard, near the point of the sword. No signs of the sword itself were discovered, except the appearance of rust above mentioned. Near the feet was found a [round] piece of copper weighing three ounces. . . . . It [the mound] has every appearance of being as old as any in the neighborhood, and was, at the first settlement of Marietta, covered with large trees. . . . The bones were much decayed, and many of them crumbled to dust on exposure to the air."—*From a letter by Dr. S. P. Hildred to the President of the American Antiquarian Society, dated "Marietta, November 3, 1819."*

"The news from the recently-discovered graves, in Chiriqui, is exciting and interesting. Images continued to be disinterred in large quantities. The value of those already exhumed could not be accurately estimated, as the natives hoarded up all they could get possession of, in order to obtain the highest possible price for them. Some think that there has been gold dug out to the amount of $150,000, while others estimate it double that sum. Antiquarians would find a rich field for research in Chiriqui; and it is to be regretted that all who are rushing thither look at these images in a light so intensely practical."—*From a letter by the New York correspondent of the London Daily Telegraph, printed in that paper, September 13, 1859.*

[TO BE CONTINUED.]

It is gratifying to learn that crime is on the decrease in some parts of the earth. According to statistics there were in the year 1840, 1,840 criminal cases in Norway; in 1850, 1,755; in 1860, 1,638; in 1870, 1,401; in 1880, 1,092; in the period between 1885-90; it varied between 783 and 679, and in the last years it fell below 600. The crimes committed were all the way from murder to petit larceny, theft being the most general. The greater number of criminals were found among the day laborers.

This decrease in crime is attributed to several causes, among which are religious revivals, temperance efforts, the regulation of the liquor traffic, and the justice and moderation of the courts of law.

On the evening of January 31, President William T. Noall of the Cheltenham Conference received a cablegram from home stating that his nine-year-old daughter Mabel, died that day in Salt Lake City. The news was unexpected, although he had previously received word that she had been ailing somewhat. Our sympathy is extended to the bereaved parents.

The death-rate in Salt Lake City, Utah, is reported by the health commissioner to be the lowest of any city in the United States. The statistics for the past year show the rate to be a fraction over eight deaths per one thousand inhabitants. During the three previous years the rate was a little lower than the last.

In connection with the Welsh conference of the previous Sunday, a special district meeting was held in the Cory Hall, Pentre, Rhondda, Tuesday evening, January 25, 1898, at which Elder J. H. Paul gave a discourse on the Gospel, to an attentive audience.

Apostle Anthon H. Lund and Elder Ferdinand F. Hintze left for the continent on the evening of January 26th, taking up their journey towards Palestine. They attended the Welsh conference in Cardiff on the 23rd and afterwards spent a day or two in London.

During the month of January forty-seven out-door meetings were held in the Sheffield Conference. The Elders in that district took advantage of the unusually mild and dry weather that has prevailed throughout the past month.

HAWAIIAN CHARACTERISTICS.

The Hawaiians derive their name from Hawaii, the name of the largest island of the group known as the Sandwich or Hawaiian Islands. Like all the natives in the Eastern Pacific, they are of the Polynesian race. Their complexion is tawny, inclining to olive, without any shade of red; their hair is black, wavy and glossy; they have large eyes, a somewhat flattened nose, and full lips. They are, in general, well made, active, and of good stature; and, were they so inclined, they could do a great deal of work; but the tropical climate has its effect and labor is to them not the most desirable thing.

While the mild, even climate, where summer is perpetual, has much to do with the government of their energies, it is not that alone that causes them to be indolent and indifferent. Their easy means of obtaining a living naturally makes them independent, and to the ordinary Hawaiian —especially to those with less intellectual development, who live in secluded districts—the term to-morrow has but little meaning. They live for to-day, and usually make preparation to that extent only. They are expert fishermen; and an hour or two's labor—to them pleasure—in the morning with hook and line or net, will furnish enough fish for the day; and if too many visitors do not call, the amount will probably be sufficient for several days. They are quite skillful in the cultivation of the taro plant from which is made a sort of paste called "poi." The "poi" is very wholesome and it, with fish or beef, constitute the principal articles of diet. Thus the catching of fish, the cultivation of the taro and the making of it into "poi" is about all the work that the native, in his native state of affairs, has to do. The women are as accustomed to this labor as are the men. Much of their time is spent in making hats, mats, fans and flower garlands, and in this their skill is rarely excelled.

Now, while I have tried to make it apparent that the natives of Hawaii have a disregard for work, I also wish to make it plain that many of them do work in various directions, and they are good workers too. As daring sailors and cowboys they are excellent. The sugar planters find their services as teamsters, indispensable.

There are many well disciplined soldiers among them, and many responsible positions, such as salesmen and book-keepers in the business houses of the cities are occupied by them.

In the days of idolatry the only dress worn by the men was a narrow strip of cloth wound about the loins and passed between the legs. This was called the "mala." Women wore a short petticoat made of tapa (a cloth prepared from the inner bark of the paper mulberry and other trees), which reached from the waist to the knee. But now, while these suits can at times be seen, the common class of men wear a shirt and trousers and the women a "holoku" or Mother-Hubbard dress, with a long train. Most all, of both sexes, go barefooted. The better classes are attired in European styles, and in the cities they are slaves to fashion.

The native dwellings now are constructed of lumber and many of them are of good modern styles. Many of the ancient type are still in existence. They are mere huts thatched with grass on the top and sides. What little cooking is undertaken, except by the upper classes, is done outside. The oven consists of a hole in the ground in which a fire is lighted and stones made hot; and the fire having been removed, the food is wrapped in leaves, placed on the hot stones covered with leaves and earth and left until ready. Meat cooked in this way is very juicy and palatable.

The natives have an intense love for domestic animals and about the ordinary house can usually be found a regiment of pigs, dogs and cats. The people are very sociable with their neighbors and visit a great deal. If they have been separated from one another for any length of time, at meeting—no matter where it be—they sit down and have a wailing cry.